WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 3.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, JANUARY 16, 1827. [No. 133.

Communication.

For the Western Recorder.

TO THE CHURCHMAN, ON THE SECOND ALLEGATION.

Not to dwell farther upon the absurd and unscriptural tenet, which formed the subject of my last communication, I proceed, in the next place, to offer some remarks on *baptismal regeneration*. In the mean time, I wish to observe, that the Churchman is perfectly right in saying, that no such *sentence* is found in the discourse, as "baptism is regeneration; and confirmation, by the same hands, is the sanctification of the Spirit." That was the nearest that I could get to the Bishop's *real meaning*. Quoting from memory, and for shortening ground on the page of a newspaper, I endeavoured to gather the Bishop's meaning as impartially as I could into these two distinct propositions; having put them within inverted commas, only, to show that they were the Prelate's sentiments, not mine. In this I did not feel as I was doing him any injustice. Were I a preacher, I should not consider a hearer as misrepresenting or calumniating, should he reduce a discourse of three hours into a single term, if it conveyed the same idea with the discourse. In short, I understood the Bishop as defining baptism to be regeneration, and producing a spiritual change of state. On this subject, it seems, the Bishop's words are—"The change of spiritual state, produced in baptism, is styled in the language of scripture, &c. *regeneration*." Did I then, "misrepresent, garble, slander, calumniate," the Bishop? It seems, 1st, there is a "*change of spiritual state*:" 2d, that it is *produced* in baptism; and 3d, *styled in the language of scripture, regeneration*. My report was, *water baptism, the scriptural regeneration*. I cannot imagine how any plain mind, like mine, could have gathered another meaning from the Bishop's words.

Aye: But says the Churchman, "It did not comport," &c., that "Philo used the term regeneration *in one sense*, and the Bishop in another." Philo was fully sensible of this deficiency in his intellect, and now informs the Churchman, that had the Bishop even insinuated that the regeneration spoken of by him was one of his own, and not the scriptural one, there would be no odds between the Right Reverend and Philo. On the contrary, Philo maintains against the Bishop, and a thousand such churchmen as his present respondent, that there is but one and indivisible regeneration spoken of, to his knowledge, in the New Testament; that regeneration, in the apprehension of Christ and of his apostles, is uniformly a *change of spiritual state*, and in their days, produced by the spirit of God only, and previous to the application of water, in most cases, at least. But in the apprehension of Bishop Hobart, regeneration is by the application of water, & the change made is dependent on this application. The scriptural regeneration, (by which is meant the sense of the New Testament writers), is a moral and spiritual change; produced by the finger of God, having relation to an invisible church of souls, not of bodies, expressed, designated, united, confined, by water, sacrament, liturgy, creed, or covenant, which ever has, or ever can be ministered by man. The agent of this change, Philo further contends, is personally the Holy Ghost; and the only will, preceding it, jointly, that of the triune Jehovah. Accordingly, water, or baptism by water, I further urge, has no more to do with it, in any shape or manner, because it is a change of soul, than if water were not. "Not of the will of man, but of God." The idea of being first bro't into the church by baptism, in order to be in a state of salvation, beyond which state of salvation there is not any other for sinners, was unknown to the college of Galilee. But in the "christian church," (I suppose Episcopal or Romaic), according to this writer, it seems, there are "*titles enjoyed* to all the blessings and privileges of the gospel covenant." The blessings and privileges, it would appear, do not extend nor apply beyond the bounds of the church, which are also the bounds of the "*land agency*." The Churchman will scout at this; but what else is that man, who can bring sinners out of a lost world, from under the curse of God's law, and confer upon them *titles* by baptism to the whole gospel covenant, than a land agent of the heavenly country? The phrase is indeed unseemly, but it speaks the *exact truth*; and had the Churchman's conscience been as sensitive as his ear, he would have enquired at his bible, whether there was not any ground for the application of such a phrase.

If it were necessary first to procure the *titles* from consecrated hands, "in order to the blessings and privileges," &c., why did Peter preach the gospel to the unbaptised multitude on Pentecost?—Were they morally and physically without the reach of the blood of Christ, and of the Holy Ghost, until they were first put through "the change of spiritual state produced in baptism?"—Why did Paul preach to a multitude, similarly situated, on the Areopagus, some of whom believed; and in the synagogues of Greece, thousands of whose worshippers believed the gospel, without any other title than that they were ruined, *untitled*, *unbaptised* sinners; and that this was a salvation suited and addressed to them, as they were, procured by the death of Jesus Christ of Nazareth? In short, is there a single word said in the New Testament at all, that the apostles first baptised, in order to qualify sinners, with titles, to hear the gospel, and to receive it to the life eternal? I have not read of any. If they did not so qualify, so bring into a *state of salvation*, by baptism, (but probably *all* their adult converts were converted previous to baptism), then the Bishop's "*spiritual state produced in baptism*," is a mere figment of his own brain, and has no countenance in the word of God.

To my memory's best, the only text adduced by Bishop Hobart, in support of the two scriptural regenerations, was from Titus iii. 5 & 6—"Washing of regeneration, and renewing of the Holy Ghost." This text appears to express the Bishop's entire views, could he make out that this washing was baptism; and *secondly*, that this baptism is regeneration, denoting not a spiritual state, but a *change of spiritual state*, produced by it. But these being two extensive *data*, and essential to the Bishop's theory of two-fold regeneration, the one by water, and the other by the spirit of God, will, in my opinion, require a more "uncommon production" to make them good, than all that Philo has ever written, were it distilled into a single thought. Suffer me to offer another exposition of the passage.

1st. The term *loutrou*, is either laver or washing, not baptism: I should say, the *effect* of the agent, rather than the mode, or agent applied. 2d. If *loutrou*, washing or laver, means water baptism, then it is administered by God in person, not by human hands. 3d. The term here rendered *washing*, and meaning, I take it, the effect, rather than the cause, is, to my knowledge, never used synonymous with baptism. 4th. Would it not comport more with St. Paul, to make the blood of Christ the element of washing, rather than water, when he adds, that it is poured out, or poured down abundantly, in Christ Jesus our Lord? We never read of water, by cleansing the soul, preparing it for a spiritual renovation; but the blood of Christ is always used in this sense. Hence, with other reasons, it is obvious that the inspired writer had in view something that came from heaven—something that washed, in order to renovating; that completely "justified the sinner in the sight of God;" a justification by "grace" alone, with or without baptismal titles: In a word, two grand effects of the same spiritual process, the one in cleansing guilt away, the other in imparting strength to run in God's commandments. But be it strictly observed, that these two effects of *purifying and renewing* are produced by the Holy Ghost only—washing, regenerating, renewing of the Holy Ghost; the first, however, with reference to the blood of Christ, since the Holy Ghost never washes with water, or in a material laver. What now becomes of baptismal regeneration?

If Bishop Hobart "never identified his regeneration with repentance, conversion, or a change of heart," the apostles never used it, but as identified with this very change of heart. The Prelate, therefore, by imposing on this term a sense of which it is scripturally unsusceptible, and not informing his audience what he really meant, is in my opinion highly censurable; for a term which has but *one* meaning in the word of God, ought to be always used in a scripture sense, or else due notice given of any new interpretration. The distinction then made from scripture is entirely without foundation. Let the Bishop make of the good fathers what he pleases; as unerring oracles of christian belief, I know them not. But as the Bishop adds, that the distinction of the double regeneration "pervades all the offices of the church," I beg leave to quote the office on private baptism in the following words, leaving it for the Churchman to interpret. After the ordinance, "We yield thee hearty thanks, most merciful Father, that it hath pleased thee to *regenerate* this infant *with thy Holy Spirit;* to receive him for thine own child by adoption, and to incorporate him into thy holy church." Again, in the brief catechism for confirmation, the candidate is taught to say, "That a sacrament is an outward visible sign of an inward and spiritual grace, given unto us; ordained by Christ himself, as a means whereby we receive the same," *i. e.* the inward grace in the visible sign, "and a pledge to assure us thereof." The outward visible sign in baptism? Answer, *water*. The inward and spiritual grace? Answer, "A death unto sin, and a *new birth* unto righteousness."

I ask again, where is Bishop Hobart's distinction, "his change of spiritual state," and his "spiritual change," recognized in the offices of the church? There is here, in the baptismal ordinance—1st, *Regeneration by the Holy Ghost:* 2d, *Adoption into God's family:* 3d, Incorporation into the "holy church," of England or of God: 4th, Death to sin, and life to righteousness. This is redemption, by episcopal enfeoffment, with a witness. Let the Churchman deny this, if he can; and afterwards, in the face of day, call Philo a "*malicious slanderer*." When Bishop Hobart has found out that this "distinction" of a two-fold regeneration "pervades all the offices in the church," I hope he will have the goodness to make it known, and let it recoil on the sacrilegious head of Philo. I quote the liturgy from the Albany edition, of 1822.

"The terms *regeneration* and *renovation*," the Churchman resumes, "are indeed sometimes used by *sound divines* of our church, in the same signification, to denote a change of heart and life; but their appropriate and distinct signification is that which has been stated." This I deny, and appeal to the liturgy. The Bishop says that regeneration is baptism, in scripture. I have showed that it is not. He says it is the language of the fathers. I reject their authority. He says it is the language of the church. I have quoted the canons of the liturgy, in sentiments the very reverse of the Bishop's statement. The liturgy affirms that the child baptised is renewed of the Holy Ghost. The catechism goes farther, and corroborates this doctrine, by saying that a sacrament has two parts, the inward and the outward; that the outward is a sign of grace received inwardly, at the same time; and that this grace "is a death to sin, and a life to righteousness." This, however, may be a most "unfounded calumny." Let the liturgy speak for itself, and it will show that the angry churchmen have either never read it, or have forgotten, in haste to take vengeance on the sacrilegious Philo, for assailing the very foundation of religious episcopacy. The Bishop then must go out of the liturgy, to maintain his "distinct" regenerations. The truth is, these *sound divines* are sounder than either the Bishop or the liturgy; and unless Philo is mistaken, they are the Owens, the Doddridges, and the Scotts, who have both experienced and taught the regeneration of the Holy Ghost, as the only one, with or without sacraments. Therefore, the Bishop, Churchman, and liturgy, are heterodox.

Having, as I hope, candidly and successfully met my opponents on the ground of scripture, and of the liturgy of the episcopal church, and having shown that Bishop Hobart, in the citation furnished by the Churchman himself, asserts in *round terms* that water baptism is regeneration in the language of scripture, "*producing a change of spiritual state—a state of salvation—bringing men from the world, into the capacity of holding titles and privileges to the heavenly kingdom;* it now remains that I add one other quotation from the *Companion* for the *Altar*. Not having that work by me, at present, I am indebted to extracts made from it in the last number of the Western Recorder.

"In this regenerating ordinance," says the Bishop, "fallen man is born again from a state of condemnation to a state of grace. He obtains a title to the presence of the Holy Spirit, to the forgiveness of sins," &c. This defines the extent of the Bishop's meaning; and I know not that the scriptural, spiritual regeneration, professes to do any more for sinners, than to bring them from a state of condemnation into a state of grace; to bestow the Spirit's presence, the forgiveness of sins, and other "*immortal blessings*." Why should the Prelate speak of any other regeneration? Were God himself to regenerate sinners, what could he do more than repeat the blessings which the episcopal priesthood have officially conveyed and assigned before him? Is not this sitting in the seat of God? Is not this holding the keys of heaven's kingdom as firm and authoritatively as ever papal delusion held them? What man is there of reason and common-sense; who that values his soul's salvation; who that cares aught for the faith once delivered to the saints; who that reveres things holy and venerable, which good men in every age have revered; that would not arise in indignation against this mistaken use, or rather unprincipled prostitution, of the word and ordinances of the Lord Jesus Christ?

But the Bishop, as if to carry the infallible supremacy of the episcopal priesthood over the head of all spiritual influence, and without the reach of all contradiction, asserts, that "repentance, faith, and obedience, will not of themselves be effectual to our salvation. We may sincerely repent of our sins; we may heartily believe the gospel; we may walk in the paths of a holy obedience; but until we enter into covenant with God by baptism, &c. we cannot *assert* any claim to salvation." What does the candid reader, what the pious Episcopalian, think of this language? What does he think of the "christian divine," Bishop Hobart, and of his christian curate, the Churchman? Would to God, that either of them were truly christian in their divinity; and the "frost of the second death" would gather on the soul of Philo, and his hand forget her cunning, sooner than he would gainsay them. Were the points at issue, too, of minor importance, it would not be worth while, for our short-lived day, to create one unpleasant feeling on their account. But I for one, whatever brethren of calmer blood may do, deem it misprision against God Almighty, did I not raise a warning voice, feeble as it may be, against sentiments so eminently dangerous to souls. So far from having a guilty conscience on this account, as the Churchman intimates, I can assure him that Philo's bones cannot rest in the grave, until he has finished this testimony; and for the truth, between us, we have to appear shortly before the judge of all.

Christ says—"He that believeth not on the Son shall not see life, but the wrath of God abideth on him. He that liveth and believeth on me, shall never die." Peter adds—"Repent and be converted, that your sins may be blotted out." Philip to the Eunuch—"If thou believest with all thine heart, thou mayest receive the ordinance of baptism;" not by this last, *to assert a claim* to salvation; but that the Eunuch was already in a saved state, by believing on the Lord Jesus Christ. To the same purpose, St. Paul—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Let the Bishop and Churchman answer to God for it. But I must ask, how can men so fully, fairly contradicting Christ and his apostles, be christian divines? Bishop Hobart, it is plain, in the above quotation, holds the ordinances of his church, and baptism in particular, superior to all divine influence whatever, without the pale of the church. I now affirm this, if language have any meaning: And it is truly more than I thought that distinguished gentleman would take upon himself; certainly much more than Philo affirmed of him, in his first essay on baptismal regeneration. If episcopal baptism leads to a title to the kingdom of God, I freely admit the necessity of it. But God and the holy scriptures know nothing of sinners *asserting titles* to the eternal kingdom. On the question before us, I shall now take my leave of the Churchman, with the following reflections:—

1. Bishop Hobart does assert that "*Baptism is the scriptural regeneration*," and in effect superior to all divine influence. He may allow that there is another inward work of the spirit; but the outward baptism is the one which is essential to *the title*, and covenant with God.

2. Bishop Hobart has made out two kinds of regeneration in the New Testament, *when there is but one*. Is it in order that he and his brethren might have the privilege of inaugurating sinners to a state of salvation?

3. The Churchman denies what Bishop Hobart affirms on the efficacy of baptism. Is it for fear this enlightened community "will laugh?" Far be it *from me*, to laugh at such pernicious sentiments, on a most solemn subject.

4. The Bishop has not supported his two-fold regeneration (the least of which is a state of salvation) by the word of God; and the Churchman has contradicted the liturgy, which speaks only of one regeneration, "with thine Holy Spirit."

5. If the Bishop's theory could be correct, there is no use in preaching the gospel to unbaptised persons, BECAUSE THEY ARE NOT IN A STATE OF SALVATION. Are they then in the state of the damned, and yet in the body? Has Jesus Christ died only for baptised sinners, leaving it to his church, and an "authorised ministry," to bring sinners into a state of salvation, by water? Did not the blood of a Redeemer flow *only* for sinners under condemnation? If not, he did not bear the curse in their stead, when he bowed on the cross.—Such conclusion makes the death of Christ of none effect. But the scriptures assure us that they are under condemnation; that he submitted to the curse for them; and that they so continue until they believe the gospel, although baptised by the united waters of heaven and earth. Sinners being under a state of condemnation in the world, they must so continue, in the church and out of it, until justified freely by the grace of God, through faith in Christ Jesus. If sinners are not Christians, being baptised, and yet not under condemnation, because they are baptised, where are they? They are either in the spirit or in the flesh.—They must be, then, baptised in the state of the damned. Will the Churchman abide by this alternative. I ask again, where are his baptised, from the reception of baptism until the "*inward change*," if they are neither in condemnation, nor yet spiritual believers? They must be in the state of the damned; for there is no intermediate state, or other third state, known to me. Will the Churchman abide by it? And the other side of this position, is no less ridiculous and absurd. That sinners are not in a state of salvation, until baptised, is contradicted daily, not only by the word of God—the acts of the apostles; but in the experience of thousands and millions, who have since received the grace of God, unbaptised; and afterwards walking in the commands and ordinances of Jesus, now in glory.

Lastly. I have shown that I have not "calumniated" Bishop Hobart; that the sentiment inculcated by him is highly dangerous to souls; and that he and the Churchman agree only in this, that they have departed from the liturgy and the word of God. Your's, PHILO.

Review.

A Narrative of the Revival of Religion in the County of Oneida, particularly in the bounds of the Presbytery of Oneida, in the year 1826.—Utica: Hastings & Tracy. pp. 88.

We know not whether our readers or ourselves have been the most anxious for the forth-coming of this Narrative. The state of the public mind has been such as to demand it; for flying reports respecting the work of grace which has been wrought within the limits of the Oneida Presbytery, have been so vague and contradictory, that it has been next to impossible for any one, who has not been a careful personal observer, to ascertain the truth respecting them.

It would seem, indeed, that those who are the friends of religion, should be able at once to recognize the hand of God in his operations; and never be found to hesitate, much less to decide incorrectly, respecting the character of any religious excitement. And such would be the case were not Christians ever prone to self-deception. In the midst of their declension, they will often think that they retain the spirit of a revival; and thus taking their own feelings as a standard, the deception which lies within continually leads them astray.

This is nothing strange in the history of the human mind. The same thing substantially exists wherever deep feeling is called forth. Let a man in view of any impending calamity, endeavour to rouse up his friends who are blind to the subject, to seek for safety; and he will of course be called a fool or a madman. They will laugh at his earnestness, and repel his importunity: Or, if they were not *totally* blind to the subject; if they thought that the calamity *might* come *some time or other*, or admitted the *vague possibility* of its coming at *any time*, and yet possessed the love of present ease, and a dread of exertion; they would still be found to censure the earnest importunity of any one whose blindness to the subject was wholly removed.

Go to the wealthy capitalist, for instance, who has been so long prosperous in business, as to feel himself beyond the reach of disaster. Tell him that his affairs are deranged, and that he is about to fail in business, and he will treat you with contempt. Go to him again, when he feels perplexed, and when every body but himself sees that he must soon fail; and he will still disregard you; and not until his feelings fairly break down under an overwhelming sense of his condition, will he be disposed to treat your message with entire kindness. Even then, if in making your representations, you go beyond what he himself perceives, or seem distressed at all beyond what he realises the case demands, his feelings will be sure to revolt; the secrecies of his unsubdued pride will be touched; he will become reserved in future, and choose to confide his matters to some one who has more discretion.

And suppose that this *same* capitalist were to be a steward of some mighty prince; your task would then be doubly difficult. Even though he were honest and loyal in his feelings, and a personal advocate and admirer of the prince; and though the affairs of the realm were suffering only thro' his partial inattention or sluggishness of spirit—let him but be unconscious of this inattention and sluggishness, and your task would be even harder than before. And if he had once gained a character for vigilance or activity, and had become gradually remiss without suspecting it, how would your task then be augmented! Your only hope of success with that man, would be founded on the measure of personal conviction which could be produced on his mind, at the very time you were conversing with him. He would readily admit, perhaps, his liability to the influence of temptation; and as a second step you might inspire him with some small share of self-suspicion; but if you were to go too fast with him, in a single instance, he would at once accuse you of rashness, and turn away from your suggestions unreclaimed.

And supposing, again, that the man had been once fully convicted of delinquency; had been forgiven by his prince, and restored to favour, and that he ever afterwards preserved some share of meekness, humility, and self-suspicion; still it would be his aim to live in favour with his merciful prince; and it would offer him no small disturbance, if you were to tell him, that he had again become so unfaithful as to incur his friend's high displeasure. To tell him this, before he had fairly made the discovery, and while you yourself were a fellow subject, and had also been pardoned for your own delinquency—this would be the most delicate and hazardous task of all. If he half believed your suggestions to be true, he would resist you until he became broken down under a true sense of his condition, and were in real distress about it.

And similar is the case with the Christian. He is but partially sanctified. He is full of self-deception; and often when his heart accuses him not of "walking in a false disguise," and he thinks himself measurably engaged in the service of his Prince and Saviour, he will have departed far away from the christian standard of duty; he will have forgotten his first love; and have done

and said many things to the detriment of the cause. All Christians are thus liable to fall into sin—teachers, as well as the taught—elders and ministers, and editors too; those who are experienced in revivals, as well as others: None are exempt from *this* liability. And the one that thinketh he standeth, may perhaps have fallen into the deepest declension. Go to him in such a state, and give him his character boldly; what will he think of you? Or let such a person, all unconscious of his state, go suddenly into the midst of a powerful revival; will he immediately be pleased with what he sees or hears? He may be confounded; but his own heart must first be broken down and melted, before he can come fairly into the work. Nor is this all. Follow him into a prayer-meeting, after his heart has been measurably softened, and you will find him still under the partial influence of unbelief, and operated upon by every thing that he hears or sees. Let a person lead in prayer, who feels but little more than himself, and he will be edified: Let another lead, who feels intensely, and who speaks the language of deep feeling; and his mind will be filled with fear, suspicion, and doubt; and just in proportion to the disparity of feeling, will perhaps be the displeasure and disappointment of the one who has failed of being edified. This is an experiment of daily occurrence. Many a Christian has lost, for the time being, all his spirituality by it; and has gone off grieving at the *false zeal* of others, when he ought rather to have taken shame to himself for his *own want* of *zeal*. We are not saying that the aggrieved party is *always* in the *wrong;* tho' the constant tendency there is every where to declension in religion, should lead such persons to entertain much self-suspicion.

But if these things occur in the green tree, what will take place in the dry? What will be the feelings, views and actions of the man, who has no one sympathetic emotion in favour of the power of vital godliness? The man whose carnal mind is enmity in the abstract, will he be pleased and edified in the midst of a powerful revival? Will he commisserate the distress of those who are pricked in their hearts? Will his soul be drawn out to God, in humble supplication for blessings on those who are ready to perish? The supposition is absurd! If not himself in deep distress, he will avoid the scene and turn his back upon it; or if *hardened* in sin, will be present from motives of mere curiosity; or if still more obdurate, he will ridicule, revile, or blaspheme. The carnal mind never did and never will feel any real satisfaction in revivals of religion. It has an instinctive dread of them; and in proportion to their extent and power, will it inevitably be called forth. People at such times ever will be found to take sides; and in proportion as the subject presses upon them, will they act with energy and decision. In every powerful revival, the friends of religion, for the most part, will be awake; and the enemies will be doubly vigilant. If the one go forth, as it is their duty to do, into the ranks of the other, with the "terrors" and with the invitations "of the Lord," the other will either resist or yield, or else be terror stricken and awed to silence; and the latter result seldom takes place, till the spirit of determined hostility has shown itself, and gone to fearful lengths. The thought, then, of having a powerful revival of religion, without opposition, is the greatest absurdity imaginable. The revival which operates thus must be limited. It must be kept away from the most proud and obdurate. The *high places* in the midst of it must never be disturbed. The influence of it must be gentle and silent; and many a soul be permitted to find its way to hell, who would under other circumstances have been subdued and brought into the kingdom of the Redeemer.

There is such a thing, we admit, as calling forth unnecessary opposition; and many & dreadful are the evils which result from it. But the tho't of Christians awaking to duty, to faithfulness and exertion, and being blessed with a copious and extensive shower of converting grace, and this in places which have been often visited with revivals—and the thought of regulating our notions of discretion and duty with appearances founded on such an expectation—such tho'ts as these are the very bane of revivals of religion; and thousands will be ruined as the inevitable consequence. When will Christians give up the hopeless task of rendering the soul-humbling doctrines of the gospel lovely to the eyes of the carnal mind? The experiment has never yet succeeded; and, as God's word is true, it never can succeed.

We cannot dwell upon this subject; but the preceding remarks may serve to explain the causes which have led to the misrepresentation which has gone abroad. The Oneida Presbytery, through the goodness of God, had previously been the scene of frequent revivals; but the one which forms the subject of this Narrative has surpassed them all in power and extent. The high places of infidelity and pride and wealth and rank and influence have been invaded. Many of these have been "taken away" from the service of the prince of darkness. This of course would excite his rage, and the rage of his inveterate emissaries: And if the stoutest ranks of opposition have been broken down thro' the power of the Highest, this was not likely to have been done through the instrumentality of weak or cowardly measures, on the part of those who were called to stand firm in fighting the battles of the Lord.

That every movement, in such a conflict, should have been dictated by the most perfect discretion, was not to have been expected. Men, at such times, are brought to act under difficult and trying circumstances; and the existence of strong feeling does not add to their general powers of discrimination. Yet one thing is certain: Much that seems indiscreet to the eye of cold speculation, will appear very differently when seen in the light of a powerful revival. Whether the Narrative before us will disclose any thing at all of a prudential nature which deserves severe censure, we shall leave to the decision of the candid and pious reader. While speaking of cold professors—

"We confess," say the writers of the Narrative, "we feel no great respect for those who sit down in ignoble ease, in the vineyard of the Lord, and make their sage remarks upon the imprudence of those who "bear the heat and burden of the day."—The soldier, who, in the hour of battle, which tries men's souls, skulks away into some secure place, and there employs himself in watching the bold and the brave, and charging them with want of wisdom and discretion, deserves to be condemned for his cowardice, instead of being applauded for his sagacity. Wisdom, judgment, and discretion, are important virtues in the soldiers of Christ; but of all men in the world, the professed minister of the gospel is the most unwise and imprudent, who dares to incur the displeasure of almighty God, and expose the souls of his fellow men to eternal death, by his unfaithfulness."

The Narrative was drawn up by a special committee chosen from the Oneida Presbytery. It contains about twenty different accounts, furnished by nearly as many different writers, all of whom have given their names to the public; and to these are added, by the committee—

"I. Remarks on the character of this revival of religion.

"II. Means which appear to have been blessed in promoting this revival; and

"III. What can be done to sustain and increase the spirit of religion in our churches?"

The remarks under the last of these heads will perhaps be the least satisfactory; for, after all that can be devised or said or done, if Christians only trust in it, instead of looking directly to the Lord for assistance, they will soon lose their spirituality. No strength can endure, but that which is made perfect in weakness; and the very inquiry—What shall we do, to sustain our spirituality? may sometimes of itself strongly savour of carnality. The things recommended by the committee, however, are important in their place, and should receive all due attention.

To the Pamphlet containing the Narrative is appended a cursory notice of a certain publication, which might have been passed over in silence, had it not been for the circumstance that some two or three men of talent have secretly contributed to its pages.

The closing paragraph of the Appendix is as follows:—

"We may from this pamphlet see what is soon to be the dividing line between the friends and the enemies of the cross of Christ. Those who possess some measure of the spirit of Him, who, though *rich, yet for our sakes became poor, that we through his poverty might become rich*, by whatever name they may be called, will become united in promoting revivals of religion, and in diffusing the blessings of the gospel among all nations, by casting their silver and their gold into the treasury of the Lord. All who are not actuated by this spirit, whether called Christian or Pagan, Papist or Protestant, Jew or Mahomedan, will unite in opposing these benevolent designs. Between these unnumbered hosts a mighty battle is yet to be fought. God, in his providence, is hastening the hour of decision. All the noise of the enemy now heard, compared with what will ere long be heard, is no more than the murmurs of the gentle rill, compared with the *roar* of the mighty cataract. Soldiers of the Lord of Hosts, in great numbers, will be raised up, possessing all the austerity of John the Baptist, the courage and boldness of Peter, the wisdom and activity of Paul, and the benevolence and faith of John the Evangelist, before the powers of darkness are put to flight, and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;" and the shouts of victory shall echo from continent to continent, and from the islands to the ends of the earth. The honour of fighting the "battle of that great day of God Almighty," is reserved for our successors. Let it be our aim so to live, that we may look down from the heights of Mount Zion, on the armies of Israel, and join with them, and with saints and angels round the throne, in the universal shouts of joy and praise, saying—"Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

We shall hereafter give copious extracts from the Narrative.

We have spoken with some boldness and decision on the subject of the revival, because the work is the Lord's, and the glory of it he will not give to another. In his sight the greatest human efforts are weakness itself. With Him all human wisdom is foolishness; and it is his sovereign purpose to stain the pride of all human glory. The most successful instrument which he employs must still daily offer the prayer of the publican—"God be merciful to me a sinner."

Religious Intelligence.

PASTORAL LETTER,

Addressed by the Synod of Tennessee, to the Churches under their care, Oct. 26, 1826.

From the reports of the several Presbyteries under our care, it appears that the work of God has been specially revived during the last summer in the greater number of the congregations within our bounds. The past summer has been pre-eminently a harvest season—a season of the ingathering of souls. In Union Presbytery seven congregations have been refreshed by the outpouring of the Spirit. Baker's Creek and Grassy-Valley, the happy subjects of a revival the last year, have again been blessed with considerable additions. Washington, a small church, has seen its numbers more than doubled by the addition of seventy-seven members, and is now rejoicing in the presence of the Lord. New-Providence has been blessed wih a revival of four years continuance. Several hundreds have been added, and it is truly gratifying to learn that among so large a number, there have been but two or three apostates. The shower of salvation has also fallen upon Shunem, Hopewell, Timber-ridge, Westminster, St. Paul's, New-Salem and Harmony. The greater part of the congregation in French Broad Presbytery have been visited from on high.

Upon the churches under the care of the Presbytery of Abington, God has poured out the great rain of his strength. There are twenty congregations within its bounds, twelve of which are under the care of settled ministers. In eleven of them, there has been a revival of religion, and in one of the vacant congregations, the presence of the Lord has been delightfully manifested. In Green Spring and Sinking Spring, seventy-one have been added; in Blountville and Paperville, forty-five; in Mount Bethel and Providence, ninety four; in Salem, forty-one.

How uplifted we are to see the refreshing stream of heavenly remembrance gladden the people of God in these venerated churches, from whose pulpits the sound of salvation was first heard to break upon the depravity of the soul in Tennessee, and from whose bosom have flowed rivers of holiness to gladden our western land. In the congregations of Rock-Spring, Glade Spring and Union, the additions have amounted to one hundred; and in King's Port to twenty three. But the most abundant outpouring of the Divine Spirit which it is our privilege to mention, is in the congregations at Rogersville and New-Providence. Here, the work of the Lord has been truly powerful and extensive. Two hundred and ninety-five souls have espoused the cause of Christ, and while we are yet writing, the work of conviction and conversion is mighty upon the souls of the people in Rogersville, and many are inquiring, "What shall we do to be saved?" "It is the Lord's work, and it is marvellous in our eyes."

We believe the plain unsoftened doctrines of the Bible, which are taught in the standards of our church, have been blessed of God to the advancement of these revivals. An enlightened discussion of these doctrines has always been followed with spiritual improvement, and this truth is signally manifested by the fact, that a warm controversy upon these doctrines having been forced upon the congregations of Rogersville & New Providence, was immediately followed by the astonishing breaking up of the strong holds of Satan within their bounds: and it is worthy of remembrance, that the revival which has blessed so many of our churches, began in these congregations.

In giving the above statement, we would not have it understood that there is nothing among us to deplore. With pain we have heard that in one or two churches, where there has been no revival, some who had apparently set out for the kingdom of heaven, have turned back to the world; that in many places intemperate profaneness and Sabbath-breaking are alarmingly common; and that even among professed Christians, the entanglements of this world are seen to make society and prayer meetings thinly attended. With unspeakable distress, we have heard of the alarming prevalence and wide spreading ravages of moral death, in one of the western counties of Virginia. A dear brother from that region has told us with streaming eyes, of the ruin which appears to hang over the people. May the Lord speedily send them his great salvation.

Conference of Churches.—Sixteen churches lately convened, by pastors and delegates, at Newport, N. H. formed themselves into a circular conference, agreeably to the recommendation of the General Association of the state. The Conference recommended to all the churches within its limits, the observance of the first day of January, as a season of united and special prayer for the Holy Spirit, on their churches and congregations.

The same anniversary was observed the last year by Christians in Boston, where earnest, united prayer was made to Him, who is more willing to give his Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. And behold how he has fulfilled his promise. Will not Christians, in this and other places, be encouraged to follow the example.—*N. Haven Intel.*

Evangelical Lutheran Church.—At the last meeting of the Synod and Ministerium of the Evangelical Lutheran Church in the state of New-York, and adjacent parts, held at Coblesskill, 14 ministers, 6 candidates, and 16 lay delegates were present. In 18 congregations, from which reports were received, the aggregate parochial returns for the last synodical year, were as follows: Baptisms 863, confirmations 107, communicants 2,352, deaths 109.

The Hartwick Seminary, under the care of Rev. Dr. Hazelius, is represented to be in a prosperous condition. Provision has recently been made by the trustees for the support of an assistant teacher, to instruct in the departments of chemistry and natural history.—*Obs. & Ch.*

Cherokee Indians.—The editor of the Philadelphian has received a letter from Mr. A. Remley, who, it will be remembered, proceeded two or three months since, at the request of Mr. Boudinot, to Newtown, the Cherokee seat of government, to establish "a systematic workshop in the cabinet and house-joiner business," for the purpose of training the native young men to the art of building houses, the making of furniture, and other pursuits of civilized life. Mr. Remley, though he found the state of things different from what he had anticipated—the capital, except at the sitting of the council, only the residence of two families—the people widely scattered, and destitute of most of the blessings of civilized society—expresses himself as not discouraged, but on the other hand, as hoping to be the instrument of much good to the nation. Until next fall, the council granted him the capitol for a dwelling-house, which is "a convenient two-story log-house."—*Obs. & Chron.*

Revivals.

Jamesville, Onon. Co.—A revival, we understand, commenced about a year ago, in the Presbyterian congregation in this place. The society has been always small. The work was rather of a still character, and the hopeful subjects of it are estimated at 60. There have been no recent instances of conversion; but there are still some earnest inquiries; and a spirit of prayer is still visible to some extent among professing Christians. Circumstances, on the whole, are encouraging.

Ackworth, N. H.—A letter to the editors of the New-Hampshire Repository & Observer, states that the revival there continues on in the most happy progress. Between forty and fifty are rejoicing in hope. Every day is big with some event, almost too great for our faith to grasp, and our hope to realize.

Brookfield, Me.—A solemn attention to religion is mentioned as existing in the female seminary, and in the congregational society of this place.

WESTERN RECORDER.

UTICA: TUESDAY, JANUARY 16, 1827.

A Prize offered.—A fund for an annual prize to be awarded to the writer of the best essay on the Suppression of Intemperance, has been constituted at Hamilton College, Oneida co. N. Y. The fund is not yet as large as was at first contemplated; but we have been authorized to offer for the present year, ending on the 31st of December next, the sum of TWENTY DOLLARS, to be awarded, as above mentioned, by the faculty of Hamilton College, to the *best* essay, provided such production shall be deemed *really meritorious*. Sealed communications, post paid, will be duly attended to, by the Editor of the Western Recorder.

The subject of the suppression of intemperance is exciting a great deal of interest at the east. A national society of much respectability has grown out of it; and some very spirited measures have been extensively adopted, among which is that of entire abstinence. The public attention, however, was first *enlisted* by means of prize essays received at Williams College; and this fact shows the importance of the present experiment at Hamilton College.

Philo's answer to the second allegation of the Churchman, in the preceding columns, it appears to us, must be deemed conclusive, if not satisfactory. It will readily be seen, by a reference to the original article in question, though the circumstance escaped us at the time, that Philo *did not pretend to give a literal quotation* from the Bishop, on the subject of baptism and confirmation: *See Recorder, No.* 44: But that he gave a statement of the Bishop's *doctrine*. This statement, so far as baptism is concerned, he now appears to have made good, by arguments founded on *literal* quotations from the Bishop, the Churchman, and the liturgy.

Philo's last communication, which relates to confirmation, is on file for next week.

As to the communications alluded to last week, the purport of which was to controvert the old calvinistic notion of imputation, we would observe, that perhaps many of our readers, as well as "B." and "Bishop White," might not entirely agree with Philo about imputation. But after all, what has this doctrine to do with the nature of the controversy? Depravity is not a non-entity. If it were, where would the "unholy dictates and unhallowed impulses" come from? The truth is, these dictates and impulses, somehow or other, come from a depraved heart; and a heart which is thus continually sending them forth, must of course be a wicked one, and not merely unfortunate. We have no idea of glossing over man's depravity with the colouring of a misfortune. The corrupt heart of man must be probed to the bottom, or it never can be healed.

Or, were we take a more metaphysical view of the subject, and bring all the modern notions of mental philosophy to bear upon it; and even in some points shake hands with the skeptics; still it would remain true, in so many sound English words, that "*depravity* (whatever it consists in) *is something that God hates; and something which must be hateful to every holy being in the universe.*" Man must be brought to acknowledge that the epithet belongs to him. He must take it home, and hate what is signified by it. He must possess self-loathing, and choose that God himself should abhor what he thus loathes. The man that preaches any other doctrine than this, evidently, does not "preach the gospel of Christ."

The following article shows that the project of a National Society for the sanctification of the Sabbath is gaining ground in different portions of the country. What is to be the end of it, we know not; but the project is certainly feasible; and every body knows there is need enough of its being carried into execution.—Most of the religious papers seem in some measure to be in favour of it:—

American Sabbath Society.—The idea of a National Society, with this designation, whose object it shall be to arrest the awful crime of violating the Sabbath, has been suggested by some of our brethren in Connecticut and New-York. The last Connecticut Observer contains a sensible communication on this subject. The writer assumes, as he probably may without fear of contradiction, that the profanations of this holy day have become more and more frequent, bold, and fearless, in defiance of the laws of God and man. "Magistrates," (he says, and conscience will testify to the truth of the charge) "have looked on in many instances, I fear, with indifference; and in more instances they have not dared to lift a finger, or raise even a feeble note of remonstrance, against this tremendous evil; and I fear, too, that the crime of perjury is registered against many of them in the court of heaven." The friends of that hallowed institution have been filled with distressing anxiety, and they have often asked, what can be done to stay the desolating progress of this deadly evil, which is threatening to sweep away our choicest civil and religious institutions from the land. They have, extensively, begun to feel that the influence of law, as our main dependence, has failed. The united moral influence of the friends of the Sabbath must be brought to bear on the subject. In order to this, a distinct organization is necessary. Witness the manner in which other national societies promote their respective objects. The evil to be remedied is great; it is national. All denominations of Christians, with one exception, can cordially unite on this subject. It is common ground. Excepting the Bible Society, no other can be so strictly national. It is practicable. Here are subjects enough to give it interest, and field enough to give scope to its efforts. No great amount of funds is requisite. The subject is in accordance with the spirit of the times.—*Ch. Mirror.*

"*It injures my Lungs.*"—There are two classes of men who have frequent occasion to make this complaint, in consequence of mere mismanagement. We allude to preachers of the gospel, and to middle aged men who are *singers only on the Sabbath.*

The lungs, like other parts of the body, acquire strength by moderate daily exercise. If the pedestrian, the mechanic, or the day laborer, were to rest six days uniformly, and undertake to do a great deal on every seventh day, he would soon become feeble, enervated, and unequal to his task; but if he wish to do a great day's work with ease, at any time, he must prepare himself by that constant course of temperate exercise which will invigorate his frame.

Every one understands the principle, and must acknowledge the universality of its application. Vigorous bodily exercise, whether of the hands or feet, or by the lungs, cannot be sustained for any length of time without injury, unless there has been a due course of *preparatory* exercise. Here, then, in ninety-nine cases out of a hundred, may be found the secret of weak lungs. Clergymen are very generally in the habit of secluding themselves several days in the week, to prepare their sermons; and they seldom adopt the practice of frequent loud reading or speaking, except when in the desk. Such a practice, if carried to a proper extent, would infallibly tend to strengthen their lungs, and prepare them for more severe exercise; while without it, their pulpit labours must fatigue them, and perhaps gradually undermine their constitution.

The same explanation accounts for the weak lungs of singers, who neglect all preparatory practice. We have known men of sound lungs, who, by long neglect, could not read or sing over five minutes at a time without great weariness, so qualify themselves by exercise, as in a few days to be able to sing or speak for hours together, without inconvenience. And what is still more singular—the same man, when he practices *speaking merely*, will gradually lose his voice for *singing;* and when he practises only *singing*, will lose by degrees his voice for *speaking*.

These plain and simple facts tell volumes on the subject of weak lungs; and any one, who is a sufferer from the cause we have alluded to, may readily avail himself of an adequate remedy.

For the Western Recorder.

THE MATTER AND MANNER OF THE SAVIOUR'S PREACHING.

"*For he taught them as one having authority, and not as the scribes.*"—Matt. 7: 29.

I believe it is generally agreed, that by the authority with which Christ is here represented as having taught, we are not to understand that he exercised supernatural or miraculous power; but simply, that the truth which he preached was of a peculiar and apposite character, and that he enforced it by a manner, earnest, solemn and powerful.

Christ was a plain preacher as to matter, and a powerful and energetic preacher as to manner.

Before I look at this proposition, as illustrated in the history of our Saviour's ministry, I wish to make a preliminary remark or two.

Where a minister of Christ is very plain in his preaching, and evinces in his manner that he is representing, not fiction, but eternal and solemn fact; when he speaks of the guilt and danger of sinners, setting their sins in order before them, and making hell burn beneath their feet, it is not uncommon for people to say, that he is a fanatic, and altogether unlike his divine Master, who was all meekness and suavity in the manner, and very indulgent and forbearing in the matter of his preaching. As

evidence of the truth of this charge, they introduce the fact, that such a minister makes people angry, and excites violent opposition; thus implying that all the truths of the gospel may be preached with all necessary plainness, without producing such a result. Now I would here ask, if the matter of the Saviour's preaching was so very mild and insinuating as is here supposed; if his manner was so winning and soothing, as that it was not at all calculated to give offence; how came it to pass, that while he preached to men of like passions with ourselves, they were so bitter against him? How, that they so often laboured to "entangle him in his talk?" How, that their hatred rose, eventually, to such a pitch of violence, that they put him to death? Will it be said that the Jews were a peculiar people: that if the men of this generation had lived in the days of the Jews, they would not have been partakers with them in the blood of the Son of God? So said the Jews in regard to the conduct of their fathers towards the prophets; yet their own hearts burned with malice towards the *Head* of all the prophets, and their hands were prepared to shed his blood.

But look again. There are many preachers of the present day, who are *very inoffensive* in their *matter*, and very persuasive in their manner, after whom the wicked cry out, as the multitude did on one occasion after Christ, "Hosanna: Blessed is he that cometh," &c. This very multitude, for some reason or other, soon after deserted the Saviour, and cried out with the Pharisees, "*Crucify him—crucify him.*" Do the soft and tender preachers of the present day meet with these reverses, while they continue in their mild and indulgent and persuasive course? Now here we have a difficulty which requires a solution, if the views which some have of the matter and manner of the Saviour's preaching be just. Jesus was the most mild, affectionate and pathetic preacher that ever lived, say they. He never said any thing that was calculated to stir up the resentful and malignant passions of his hearers. How wonderful! And yet, notwithstanding all this, he was hated, persecuted, crucified. Many of his professed servants in our day, are as mild and harmless in all their preaching, as the soft breezes of the evening. They never disturb sinners; they alarm no consciences; they stir up no resentful feelings. Are they hated, persecuted, slain? No; they live and die as other men; and are, in the eyes of the ungodly, the very paragons of perfection: And all this, notwithstanding Jesus said to his disciples—"Behold I send you forth, as sheep in the midst of wolves; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles; and ye shall be hated of all men for *my name's sake.* It is enough for the disciple to be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of the household."

Do we suppose that the apostles, deriving wisdom from the example of their Lord, pursued a different method in the matter and manner of their preaching? Did they act under a conviction that their Master took an imprudent and unnecessary course? Did they come out with very great *plainness* of speech, and power, and zeal, in their manner, and thunder forth the anathemas of the law against sinners, under the impression that Jesus had been so tame and mild in *his* manner as to *embolden* his enemies? What was the result? They were hated, persecuted, crucified. Did they, on the other hand, in their matter and manner, take their Lord for a model? What was the result? They were forced to fly from city to city; they were hated, persecuted, crucified. Did the private Christians, and the preachers of the gospel, who suffered martyrdom under ten successive persecutions, live as Jesus lived—pursue the same soft, accommodating and winning *manner* which is ascribed to him, and press the matter of truth with the same caution and delicacy of approach upon sinners? And is this the reason that they, like their Master before them, suffered persecution and death? Or must we suppose that from the apostles downwards, for more than three centuries, both preachers and private Christians were so filled with a blind and fanatic zeal, altogether unnecessary to support and forward their cause, that by necessary consequence they brought upon themselves, by their imprudence, all the evils which they were called to endure? If by their imprudence, they found their way to martyrdom; by what was it that the blessed Jesus was brought to a cross? If by their imprudence they made the people angry; by what was it that they became so enraged against Christ? Did the Jews crucify Jesus for his mildness, and his spirit of accommodation and indulgence? And did they crucify the apostles for their imprudent hardness and ill-directed zeal, both as to their matter and manner? Let those who take the rage and enmity of sinners against the plain preaching of the gospel, as an infallible evidence of some radical defect in the preacher, either as to matter or manner, answer these enquiries. How the sentiment, that has become so popular and general, that the gospel can and ought to be preached so as not to offend sinners, and awaken their opposition, can be reconciled with the facts that are spread upon the sacred record concerning the lives of our Saviour and his apostles, it is not easy to perceive. Jesus did not please the men of his day, *whatever* may have been either his *matter* or his *manner*. The apostles did not please the men of *their* day. The primitive Christians, for nearly three hundred years, did not please the men of their day. How wonderful the light and improvement of the happy age on which our lot has fallen! Neither Jesus, nor the apostles, nor their successors, for a long series of years, understood the happy art of so preaching to sinners the condemning truths of God, as to please them; but the world grows wiser, and to our age it has been reserved to make the discovery. With the foregoing facts in view, must a minister be denounced, merely, because the ungodly are enraged at his preaching? Shall we for the same reason denounce the blessed Jesus, because the Jews in the bitterness of their hearts, cried out—"This is a hard saying; who can hear it?"

Let us come down to our own times. Why do not the bland, and accommodating and fashionable preachers of the present day, share the same fate with Jesus and his apostles? Are sinners now more wise, more tender hearted, more forbearing, more willing to hear the truth, and more willing that God should reign, than they were in the days of Christ and of the apostles? Is it less true, or true in a different sense now, from what it was then, that the carnal mind is enmity against God? Who, that believes in the Bible, and loves the Saviour, will presume to say so? How shall we then solve this wonderful difficulty? Mankind, still the enemies of God; hating the truth; possessed of the same character of rebellion that has run down the whole line of the apostate race; the Holy Spirit as necessary now as ever, to subdue the carnal mind; the same passions reigning in the breasts of sinners; the supposed suavity and condescension in the manner and matter of Jesus and his apostles, and the Christians of the three first centuries, so enraging the people, as that they put all the former, and vast thousands of the latter, to death; and yet, the suavity and accommodating manner of many preachers of the nineteenth century, winning upon the hearts of the ungodly; the enemies of Christ running after them with "hosannas," and embalming their memory with their tears. What can all this mean? Let reason and conscience, in the light of the eternal truth of God, answer. S. P.

(*To be continued.*)

Several communications are unavoidably deferred. The request of "J. E." shall be complied with as soon as we can obtain the articles in question. The papers of our own office which contain them are lost.

Political.

CONGRESS.

In the Senate, the bill "to abolish imprisonment for debt," has passed in committee of the whole, with various amendments. The bill, with the amendments, was ordered to be printed, and made the special order of the day for Wednesday last.

The Senate have also had the bankrupt bill under consideration. Several amendments were made to it, and the bill ordered to be re-printed; but no vote was taken from which its probable fate in that house could be determined.

In the House of Representatives, on the 2d inst. Mr. Livingston offered a resolution, instructing the committee of ways and means to bring in a bill appropriating $50,000 for the benefit of the Greeks. Mr. McDuffie said that if the gentleman could show that the measure would not compromit our neutrality, he would be willing to send our whole fleet to the Archipelago. Mr. L. replied that it was merely to relieve the distress of suffering individuals, as we relieved the inhabitants of Caraccas, and the persons expelled from St. Domingo, in the revolution. Our merchants have a right to carry provisions to Greece, and the Turks have no right to interrupt them. He wished further, that we could send them out the frigate Liberator. The resolution was laid on the table, and ordered to be printed.

A resolution offered the same day, by Mr. Hamilton, was laid on the table, declaring the sedition law of 1798 unconstitutional, and ordering the money received as fines under it, to be repaid with interest. Mr. H. gave notice that he would call it up on the third Monday of January.

On the 3d inst. the House was engaged in committee of the whole, on the bill to provide for the claims of the officers of the army of the revolution. Mr. Burgess, who reported the bill, made an eloquent appeal to the house in favour of these veterans; when the committee rose.

Mr. Mason, of N. C. has been elected President *pro tem.* of the Senate, during the investigation instituted by the House of Representatives relative to the conduct of the Vice President, at his own request.

NEW-YORK LEGISLATURE.

In the Senate, on Monday the 8th inst. Mr. Wright brought in a bill to amend the act concerning lotteries. This bill is the same which passed the Senate last year, and was lost in the Assembly. It prohibits the sale of foreign lottery tickets, under a penalty of $2000; and inflicts a penalty of $250, on printers and others who advertise them in newspapers or handbills, and likewise on venders of shares of tickets in any lottery; and gives the penalties to any who will prosecute for them. It also subjects those who violate the provisions of the act to a fine not exceeding the penalties therein prescribed, and directs the district attornies to prosecute for the same.

In the Assembly, a bill was passed for the relief of Wiley Nichols, of Jefferson county, who lost both his arms by the bursting of a cannon in celebrating the 4th of July. The bill gives him $250.

The annual report of the inspectors of the Auburn state prison was presented. The expenses of the prison, the last year, were $30,736 05; the receipts, $20,530 17; leaving a balance against the prison of $10,185 88. The number of convicts received during the year, was 133; discharged 150, of whom 89 were pardoned; and seven have died. From the examination of 94 convicts, last discharged, it appears that 35 had been addicted to intemperance; 23 were deprived of their parents, or left them when young, and ascribe their ruin to gambling; 7 to pecuniary embarrassment, and 22 had little or no education. The Sunday school of the prison is stated to be flourishing. It now embraces 100 convicts, who are taught reading, writing and arithmetic, by 30 teachers, and all under the instruction and discipline of two officers. An appropriation of $10,000 is required for the general support of the prison, for the current year; and $6,386, for raising the outer walls, which are too low and occasion escapes.

In the Senate, on Tuesday last, Messrs. Enos and Dayan, of the 5th district, drew ballots, to determine which should hold his seat for four years, and which for two years, one being to fill the vacancy caused by the resignation of Mr. Brayton. Mr. Enos drew for four years.

Messrs. Oliver & Birdseye, of the 6th district, also drew ballots for the same purpose, one to hold his seat for four years, and the other for one year, to fill the vacancy caused by the resignation of Mr. Morgan. Mr. Oliver drew for four years.

In the Assembly, Mr. Green brought in a bill on notice, to alter the time of holding the annual election in this state; (fixing it on the first Tuesday in October, and the two succeeding days.)

Mr. Wardwell laid on the table, a resolution to appoint a committee of eight. (one from each senate district), to inquire as to the propriety of removing the seat of government to Utica, or some other place more central than Albany.

The House rejected a bill granting compensation to Enos T. Throop, for extra services performed as judge of the 8th circuit, relative to certain disputes between the occupants of salt lots at Salina.

On Wednesday, no business of importance was transacted in either house.

In the Senate, on Thursday, some time was spent, in committee of the whole, on the bill concerning the sale of lottery tickets; when the committee rose, and the bill was referred to a select committee, of which Mr. Wright is chairman.

In the Assembly, Mr. Sill brought in a bill, to prevent trespasses along the line of the canal, and to regulate the granting of licences to sell spirituous liquors near the same.

In the Senate, on Friday, Mr. Wright, from the select committee to whom the bill concerning lotteries was referred, reported the same with amendments.

In the Assembly, Mr. Sill, from the military committee, reported unfavorably on the petition of a number of inhabitants of Genesee and other counties, for exemption from commutation fines for non-performance of militia duty, on account of religious scruples; and leave was given to withdraw the petition.

Mr. M'Clure, from the committee on the subject of the state road, made a report, stating that the committee were unanimously in favour of the measure, & that they concurred in opinion with the commissioners in the conclusion of their report—"that one continuous route will not be commensurate with the necessities of that great section of the state;" and had come to the conclusion of recommending the construction of a road commencing at Portland, in Chautauque county, by the way of Ellicottville and Angelica, to Bath, in the county of Steuben; from thence diverging from Bath, by the head of Seneca lake, Ithaca and Delhi, to some point at or near the Delaware river in the county of Delaware; and also from Bath, by Owego, to some point in the town of Liberty, in the county of Sullivan. The whole work is estimated to cost $850,000; and the committee recommend that 200,000 be appropriated the present year, $300,000 in 1828, and the residue the year following.

Mr. M'Clure also reported a bill for making the road; and the report and bill were ordered to be printed.

FOREIGN.

An arrival at New-York from London, has brought dates to the 21st November.

State of Trade.—Every sentence, says the Times, which issues from the political presses, bears fearful testimony to the crisis now affecting the nation. There cannot be named a single class of the community which does not suffer under more than common distress.

The inaction which prevails in the greater part of the mercantile counting houses in London, is very striking. Some houses of the first respectability have no employment for their clerks, and it is apprehended great numbers of that class are suffering much distress and privation.

The accounts of the situation of the cotton weavers and manufacturers in Blackburn and its vicinity, continue to be in the highest degree distressing. It is calculated that in the district round Blackburn, there are 70,000 poor people who depend on that description of labor, of which number more than 20,000 are quite out of work.

The British Parliament met on the 21st of November. The King delivered his speech in person. The following are extracts from it:—

"I continue to receive, from all the foreign powers, assurances of their earnest desire to cultivate the relations of peace with each other, and a friendly understanding with this nation. I have exerted myself with unremitting anxiety, in conjunction with my allies, to arrest the progress of the existing hostilities, and to prevent the interruption of peace throughout the world.

"The distress which has prevailed throughout the commercial and manufacturing districts of my subjects during the last twelve months, has affected some important branches of the revenue; yet I have great satisfaction in informing you, that no such diminution of the internal consumption of the country has taken place, as can possibly create any apprehension that the great sources of the wealth and prosperity of the country will be impaired.

"The depression under which the trade and manufactures of the country have been labouring, has abated more slowly than I had thought myself warranted in anticipating; but I retain a firm expectation that the abatement will be progressive, and that the time is not far distant, when under the blessings of divine providence, the commerce and industry of the united kingdom will have resumed their wonted activity."

Greece.—Lord Cochrane, the champion of the Greeks, and the Marquis of Livrion, the agent for the Pacha of Egypt, are said to have lived in the same hotel at Marseilles; his lordship occupying the first floor, and the Marquis the second. We hope it will soon be determined which of the causes respectively espoused by them is to be uppermost.

The Turkish fleet had returned to the Dardanelles without attacking Samos. The Mediterranean swarms with Greek pirates.

Russia.—The Russian belligerent operations against Persia are suspended by the accounts from Odessa. Nothing will be done till next spring. The Russians have great deserts and mountains to cross, before they can reach the Persians. Abbas Mirza was defeated on the 13th of September.

Spain.—There is nothing from this wretched country. A Spanish slave schooner, under Dutch colours, was recently captured by the English ship of war Aurora, attended with the most horrible circumstances. It appears that two officers, with a boat's crew, were sent on board the vessel to examine her papers. The captain represented her as a Dutch schooner laden with sugar, and after searching a considerable time, nothing to the contrary was discovered. Something, however, having occurred to raise their suspicion, one of the officers descended into the hold, and after some search, accidentally perceived the leg of a black man under a curtain, and, on pulling aside the curtain, more than 240 slaves were found in a state of dreadful starvation! They had been at sea, from the coast of Guinea, 47 days; and 60, out of 300 and odd, had died on the passage, together with three others the day after the capture. Only one day's provision was left in the schooner; and on throwing a yam amongst them, they fought for it like hungry dogs.

From France.—Paris dates to the 6th Dec'r have been received at New-York.

Greece.—Mr. Eynard's correspondent at Corfu writes, Nov. 3d, that the money and provisions he had sent out had safely arrived. They will furnish the Greeks the means of subsistence for two months. If the government succeed in placing Romelia on a respectable footing, Albania will be safe, and the affairs of the Morea will be easily arranged. Ibrahim's troops suffer severely from want of provisions.

The London Times, of Nov. 20th, says, on the authority of a letter from Paris, that despatches were sent, the Tuesday previous, to Mr. Stratford Canning, giving intelligence that England, Russia, France, Austria and Prussia had determined to close the war in Greece; and that if necessary, their ships in the Archipelago would prevent any debarkation of men or provisions in the Morea, either from the Turks or Egyptians.

A letter from Mr. Orlando, one of the Greek deputies to a member of Parliament in London, dated Marseilles, Oct. 31, states the news from Greece to be favorable. The Turkish fleet was at Mytilene, the Greeks at Samos; both inactive. "Upon the whole, (adds the letter), fortune at present smiles upon us; and should she still be propitious, this year will, in all probability, restore liberty & independence to Greece."

Portugal.—A party of Portuguese emigrants have re-entered Portugal from Spain, with the intention of subverting the new charter of that kingdom. It produced a great sensation in Paris, and it was reported that the French minister had been therefore recalled from Madrid.

Recently, in the district of Varese, in France, a family composed of six persons, all expired within a short time, from the effects of a meal of poisonous mushrooms. Three persons of another family were in danger of life from the same cause.

From Peru.—The brig Lima, Capt. Center, arrived at New-York, brings the following intelligence:—

Gen. Bolivar, about the 5th September, appointed himself President of Peru for life, and to appoint his successor. The Vice-President is also appointed for life, and his eldest son is to succeed him. Bolivar was very unpopular at Lima; the place was in a very unsettled state; several officers had been shot for a conspiracy against the President. Admiral Guise was on his trial when Capt. C. left. The Colombian troops, about 1500, from Arauca, were ordered by Gen. Bolivar to Lima, where they are stationed. The Lima troops he has taken with him to Colombia.

By an arrival at New-York from Carthagena, it appears that Bolivar arrived at Bogota, the capital of Colombia, on the 24th of November. He was received at the palace by the vice-president and the other officers of the government, civil and military. He replied to the public acclamations with which he was received, by crying *Viva to the Constitution*, which he denominated a charter sacred and inviolable for two years.

After his arrival at Bogota, Bolivar issued the following proclamation:—

"Colombians—Five years since I left this capital, to march at the head of the liberating army from the shores of the Cauca to the silvery heights of Potosi. A million of Colombians, two sister republics, have obtained independence under the shadow of your banners; and the world of Columbus has ceased to be Spanish. Such is the result of our absence.

"Your misfortunes have called me back to Colombia. I come full of zeal to consecrate myself to the national will, which shall be my code, because it is infallible. The national voice obliges me to take upon myself the supreme command. I abhor it mortally, since by that I am accused of ambition and an attempt at monarchy. What! Do they think me so mad as to aspire to degrade myself? Do they not know that the destiny of *Liberator* is more sublime than the throne?

"Colombians—I return to submit to the insupportable weight of the magistracy; for in moments of danger, to give it up were cowardice, not moderation; yet count on me only until the law or the people recover their sovereignity. Permit me then to serve you as a plain soldier and a true republican, as a citizen armed in defence of the beautiful trophies of our victories—*your rights.* "BOLIVAR."

Treaty.—The 5th article of a late treaty between the colony of Liberia and the chiefs of Cape Mount, stipulates that the chiefs shall never sell their country, or any right of occupancy in it, to Europeans or other foreigners, under any circumstances whatever.

DOMESTIC.

Ontario Oyer & Terminer.—At a court of oyer and terminer, held at Canandaigua, week before last, three of the persons indicted for a conspiracy in siezing and carrying away Capt. William Morgan, plead guilty to the indictment, and one was tried and found guilty, viz:—

Loton Lawson plead guilty, and was sentenced to two years imprisonment in the county gaol.

Nicholas G. Cheesbro plead guilty, and was sentenced to one years imprisonment.

Col. Edward Sawyer, also plead guilty, and was sentenced to thirty days imprisonment.

John Sheldon was tried and found guilty, and sentenced to three months imprisonment.

Nothing new of the fate of Morgan was discovered on the trial.

Shocking Accident.—On Friday, 5th inst. Mr. David Hills, aged 23 years, while riding from the upper brewery down Water street, in this village, was thrown from his horse against a stone wall, which dashed out his brains and killed him instantly.—*Geneva Gaz.*

Alpheus P. Beaden, was committed to the jail of this county, on Saturday last, for stabbing Mr. George Brockway, of Phelps, in an affray on the preceding evening. The wound was inflicted with a butcher's knife, and the deceased expired in about twelve hours.—*Canandaigua Rep.*

William H. Tisdell is appointed first judge of the county of Genesee.

Edward Allen, of Cayuga county, claims the seat of James Kenyon, returned a member of the Legislature from that county, on the ground that Mr. K. is a quaker preacher, and therefore constitutionally disqualified.

United States Army.—It appears from official documents from the war-department, that the army in November, 1825, amounted in the aggregate to 5809, officers and privates.

The military of the United States, in 1825, amounted to one million one hundred and three thousand, eight hundred and twenty-eight.—Thirty thousand stand of arms were appropriated to the militia in 1824 and '5, under the law of 1808, for arming and equipping the whole body of the militia.

Meeting for the Greeks.—A meeting was held at the city hotel, in New-York, on Saturday evening, Stephen Allen in the chair, and Isaac Carow, secretary, to consider of the most effectual means of relieving the Greeks in their present extreme need of the necessaries of life. A number of patriotic resolutions were passed, and a large committee was appointed, with full powers to adopt all such measures as may seem to them most advisable, and in particular to request the co-operation of our fellow citizens of this and the neighbouring states.

Silas E. Burrows, of Stonington, Conn. has formally tendered to the committee in New-York, the free use of an elegant brig, which he has just built, to transport such provisions, &c. as may be collected for the Greeks, and also to accompany the vessel and take charge of the donations without any charge for expences.

Gov. *Troup*, of Georgia, transmitted to the legislature of that state, on the 19th ult. a despatch from Gov. Duval, of Florida, confirming the previous accounts relative to the disturbances and murders of the Seminole Indians, and which represent the spirit of war and depredation as more general than before stated. Several members belonging to the frontier counties had obtained leave of absence to return home, and it was said several troops of horse had been ordered to repair to the Florida line.

On the twenty-first ult. five Indian females were drowned in the St. Lawrence, near Lachine, by the upsetting of a canoe.

There are one hundred and sixty lottery offices in the city of New-York.

DONATIONS TO THE WESTERN EDUCATION SOCIETY,

From Sept. 1, 1826, to Jan'y 1, 1827.

ONEIDA COUNTY.

Clinton—Gold Benedict, cash, $3, prov. 2,—$5; Dea. Isaac Williams, prov. 5; Richmond Southworth, do. 2 50; J. & E. Foote, mdz. 3; Capt. Orrin Gridley, do. 25; Female Benevolent Society on College Hill, mdz. (by Mrs. G. Benedict). 3 75; $44 25

Westmoreland—Rev. James Eells, cash, 20; Doct. N. Porter, prov. 4; Dea. John Bearse, do. 2 50; Harvey Brigham, mdz. 5; Wm. Newcomb, do. 5; John Townsend, Esq. prov. 9; John Wheeler, do. 5; 50 50

Utica—Mrs. Alexander Seymour, cash, 2; Mrs. Joseph Kirkland, do. 1; Mrs. Adams, do 1; Mrs. Andrew Merrell, do. 1; Mrs. Daniel Thomas, do. 1; Mrs. Cha's Hastings, do. 1; Mrs. J. W. Doolittle, do. 1; Mrs. Alexander B. Johnson, do. 1; Mrs. Erastus Clark, do. 1; Mrs. John Bradish, do. 1; Mrs. Marcus Hitchcock, do. 1; Mrs. Walter King, do. 50c. Mrs. J. E. Warner, do. 50c. A friend to the Society, do. 1; Mrs. T. E. Clark, mdz. 5; Mrs. Wm. Williams, do. 2 50: (By Mrs. Erastus Clark), 21 50

Whitesborough—William Walcott, mdz. 1 66; Dea. Ezra Wood, do. 1; B. S. Walcott, do. 3; Individuals, their names not given, do. 1 50: (By Col. Andrew Cone, agent), 7 16

Augusta—John J. Knox, Esq. provis. 28 32; John Bird, do. 2; Winthrop H. Chandler, Esq. cash, 10; 40 82

Holland Patent—Robert Wells, mdz. 2; 2 00

Hanover—Rev. Ralph Robinson, prov. 3 20; Mrs. Robinson, do. 5; David Barton, do. 7; Ashur Kinne, do. 2; Solomon Hitchcock, do. 1; James Melvin, do. 1; Dea. Job Doud, do. 75c. A friend to the Society, do. 60c. Mrs. Anna Davis, do. 1; Eunice Bartlett, do. 1; Polly Barker, do. 1 66; Shubael Griffin, mdz. 2; Mrs. S. Griffin, do. 1; Lucy Kinne, prov. 56c. (By David Barton, agent), 27 77

Vernon Centre—Oliver Foot, prov. 50c. 50

Rome—Joseph Wright, prov. 5; Clark Knight, do. 2 28; Daniel Butts, do. 2; Rufus Barnes, mdz. 88c. Joseph Kirkland, prov. 50c. Calvin Martin, cash, 50c. Elijah Jewett, do. 50c. Agrippa Martin, prov. 50c. (By W. B. Wright, agent), 12 16

Paris—Rev. John Waters, prov. 3; Dr. Elnathan Judd, do. 3 42; Jonah Smith, do. 1 50; Charles Smith, do. 1 50; Edward Elliot, do. 2; Nathaniel Tompkins, do. 1; Chauncey Hotchkiss, do. 1; Thomas Kilbourn, do. 36c. Henry M'Neil, Esq. cash, 1 50; Tillinghast Simmons, services, 1 50: (By T. Simmons, agent), 16 78

Sangerfield—Dea. Levi Day, cash, 10; W. F. Winchel, do. 3; B. Wakefield, prov. 2 88; Ira Bartholomew, do. 2; Joseph Tenney, do. 1; B. Southwick, mdz. 1 75; Elizer Year, do. 32c. (By Abner Townsley, agent), 20 95

Verona—Donors unknown, mdz. 13 78; (By Jabez Stark, agent), 13 78

Oneida Association—Sacr. collection in Sept. at Clinton, cash, 13 54, 13 54

(*Remainder next week.*) $271 71

Donation to the Oneida Evangelical Society.

From J. J. Knox, Esq. Augusta, $10 00

SAM'L STOCKING, *Treasurer.*

MARRIED,

At Rochester, on the 8th inst. by the Rev. Mr. Cumming, Dr. *George E. Harrell*, of Utica, to Miss *Julia Ann Neafus*, of Rochester.

In Marcellus, on the 10th inst. by the Rev. Mr. Worden, Mr. *Cephas Bennett*, of the firm of Northway and Bennett, publishers of the Utica Sentinel and Gazette and the Baptist Register, to Miss *Stella Kneeland*, eldest daughter of Amasa Kneeland, Esq. of Marcellus.

At Canestota, on the 14th inst. by Rev. Mr. Olds, Mr. *Nahum Fay*, to Miss *Almira Benjamin.*

Revival Narrative.

JUST published and for sale, by HASTINGS & TRACY, A NARRATIVE of the REVIVAL of RELIGION in the County of ONEIDA, particularly in the bounds of the Presbytery of Oneida, in the year 1826. *Jan.* 16, 1827.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

Carpets—Carpets—Carpets.

No 62, Genesee-street.

Shearman & Thomson,

HAVE received, in addition to their former Stock, a great variety of patterns of Ingrain and Brussels CARPETING, which they pledge themselves to sell at New York prices.

Utica, December 19, 1826. 51w8

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings,

And have taken the Store lately occupied by J. C. Hastings & Co.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.

Utica, Oct. 24, 1826. 43

REMOVAL.

Parker & Hastings,

SINCE the late fire, have removed to the Store occupied by *Levi Cozzens*, next above J. Welles' Coffee-House, near the Canal, where they will be happy to attend upon the calls of their former Customers, and the Public generally.

Utica, Nov. 28, 1826. 43

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the New-York Times.

JUDEA.

No more, Judea, on thy hills
The suppliant Hebrew bends,
No more along thy flowing rills
The voice of music wends;
Prostrate thy temples in the dust,
Thy people, by their God accurst,
To other lands are flown.

On Sinai's lofty, rugged height,
Where, robed in fire and flame,
His glory veil'd in clouds and night,
Thy God in terror came;
No voice of prayer—no hymn of praise
Is heard along its steep,
Dead are thy minstrels' mighty lays,
They with their fathers sleep.

No more to lute, or harp, or lyre,
Thy dark-eyed maidens dance,
For dead is love, and young desire,
Her whisper and her glance;
A cruel race profanes thy land,
Pollutes thy hallow'd earth,
The Moslem with his blood-dy'd hand,
Now holds thee for his mirth.

Yet He shall sweep the Paynim's power
Like chaff before the wind,
Thy sons again shall hail the hour
When they their God shall find;
Amid thy halls so desolate,
Those walls deserted now,
Shall Israel rear her fallen state,
And at thy altars bow.

The vallies then shall ring to tones
Of heartfelt mirth and pleasure,
And music breathe her sweetest strains,
And wake her boldest measure.
With tabret and with minstrelsy
Shall move thy lightsome daughters,
While hymns of joy shall rise to thee,
Above thy moon-lit waters.

We are gratified to perceive that such sentiments as are contained in the following article, are beginning to find their way into religious newspapers. The wonder is, that the subject should have been neglected so long:—

From the Philadelphian.

DUTY OF CLERGYMEN TO UNDERSTAND CHURCH MUSIC.

We do not fear the charge of presumption, when we say it is a part of their duty to cherish every effort towards improvement, by precept and example. They are the proper and legitimate guardians of this, as of every other part of public worship. To protect it from abuse, requires a classical knowledge of vocal music, and a correct taste. It should be made a part of their theological studies, and as having an important relation to their future usefulness. Our theological seminaries, we believe, make no provision for this purpose; but the opinion is gaining ground rapidly, that it ought not to be optional with students in divinity, to cultivate an art, which is at all times an accomplishment of the first order, and a never failing source of innocent recreation, combined with usefulness to society.

* * * * * * *

It is not required of them to be acquainted with all the intricacies of the science of music, or even the elementary principles of harmony and composition, though these would undoubtedly give them superior advantages. All that is absolutely requisite, is a practical knowledge of the fundamental rules of psalmody, so as to be able to judge of the qualifications and pretensions of clerks and choristers, and prevent the frequent recurrence of those deplorable instances of ill-judged adaptation. Possessing this knowledge, and a proper taste for the art, there is little doubt of such a person resting satisfied in this stage of improvement; and so far from finding such pursuit an interference, it would be an occasional assistant to other studies more important.

Miscellaneous.

From the Troy Review.

WHAT IS CHARITY.

Some suppose it charity to believe that people are good and acceptable in the sight of God, although they neither profess to be Christians, nor give any evidence that they have passed from death unto life. It would be thought very uncharitable to believe a man is gone to hell, who died without leaving any evidence that he was born of God. Does charity bind me to believe, without evidence?

Many suppose that charity binds us to believe that men are good and acceptable in the sight of God, let them believe what they will, if they but sincerely believe what they profess. But will God accept the atheist, because he sincerely believes the bible a forgery, and Jesus Christ an impostor?

Some suppose that charity consists in giving to the poor. But Paul thought if he gave *all* his goods to feed the poor, and his body to be burned, and had not charity, it would profit him nothing. All of these charities are such as ungodly men may practice, and yet remain the enemies of God. But they are no more like true charity, than the perpetual frosts of the northern pole are like the heat of an equinoctial sun. What then is charity? It is love. Not the mere animal passions, called natural affections; for these are as common to the brutes as to us, and will, necessarily, be extinguished with animal life. Charity is love, and consists in the exercise of the affections of the soul. Yet it is not that selfish affection which sinners sometimes feel for sinners, when they swear eternal friendship, and yet, will kill each other in single combat, for charity abideth forever.

Charity is that love which burns in the new-born man, when the affections of his soul are transferred to proper objects; when they are supremely fixed on God; when he begins to love created objects for the Lord's sake, and as he ought. It is that brotherly love, which Christians feel toward each other, for Christ's sake. It is that divine compassion, which the children of God feel for dying sinners.

Charity is that love which glows in the hearts of the spirits of just men made perfect, which burns in the bosom of Cherubim and Seraphim, which fills all heaven with holy ardour, which beams on heaven's high altar, and which ascends forever, like incense around the throne of God. It is that love, that feeling of the heart, that fire of the soul, which tunes the golden lyre, which nerves an angel's arm to "sweep the immortal string, and make the arches of the upper temple ring with endless hallelujahs to God and to the Lamb."

Charity is that love which drew Jesus down from heaven, which made him willing to appear in a servant's form, *to make himself of no reputation, to humble himself, and become obedient unto death, even the death of the cross*, that sinners might live & God be glorified in their salvation. It is that love which made him willing, *tho' rich*, to *become poor*, literally, and emphatically *poor*, *that* we through his *poverty might be made rich*.—It is that everlasting love, which he now feels toward all, who are redeemed by his blood. It is that godlike compassion, in the exercise of which he sends the Holy Spirit down, to alarm, to convince, to convert, to save the rebel who stands on the brink of a frightful hell, ready to be crushed, and to be plunged into its raging, fiery billows, and lost forever; and who, notwithstanding all the danger of being for ever cursed, wages a desperate war against the God of eternal love.

Charity is that love which reigns eternally in the bosom of the great Jehovah, and beams with infinite ardour in the breast divine. It is that infinite, holy love, which gives life to all creation, and regulates the eternal operations of infinite wisdom and power. Charity is that love which stretches out the everlasting arm to acts of infinite grace, and deeds of eternal mercy. Yes, charity is that love which nerves the same almighty arm, and moves the same eternal hand, to deeds of dreadful, fatal, and eternal justice too. If it be not so, "who, and where is he?" If it be not so, where shall charity be found? N. D.

EDUCATION SOCIETIES.

A Mistake corrected.

At a late meeting of the Young Men's Education Society in New-York, Jeremiah Evarts, Esq. said that "it had been his happiness to be connected with the first society of the kind ever formed in this country; that this was the Connecticut Education Society, organized in 1814." Similar statements have been so often made, that I am induced to state the real fact in this matter. About the year 1804 or '5, I was informed by some of the ministers living in the western part of Vermont, that the Rev. James Davis had proposed to them, that he would appropriate a certain sum of money to aid in educating indigent pious young men for the ministry, if they would unite in forming a society for the purpose. Previous to this, there had been a revival of religion in many of the congregations, and many indigent young men were raised up whose eyes were turned towards the ministry. The ministers, among whom were the Rev. Messrs. Jackson, Preston, Griswold and Hall, immediately embarked in the matter, formed an Education Society, took several beneficiaries under their care, and educated them principally at Middlebury College. All this took place [commenced] about ten years before the organization of the Connecticut Education Society in 1814, as hundreds of living witnesses can attest. As early as 1806, a Female Education Society, auxiliary to the one before mentioned, was organized at Middlebury; and about a year afterwards, Mr. Henry Holmes, of Boston, being on a visit at Middlebury, was pleased to manifest his approbation of it, by liberally subscribing $50. Shortly afterwards, the Rev. William Jackson visited Boston and the vicinity, explained the object of the Society, and obtained donations of money and books.

Vermont, then, has the honour of originating the first Education Society in the United States; the ladies of Middlebury the honour of originating the first Female Education Society; and to the Rev. James Davis is the honour due of the first proposal to form an Education Society in the United States. Let honour be given to whom honour is due. The writer of this, having had a personal knowledge of the foregoing facts, can ascribe their being so long withheld from the public, only to the modesty of the persons heretofore named. It has been thought proper to trace the origin of Bible Societies, Sabbath Schools, &c.; and it is no less so, to notice the origin of Education Societies. Such facts become matters of history, and are well worthy of being recorded.—*Rel. Int.* C.

There was also an Education Society formed in Maine, as early as 1810, whose efforts have been and still are very useful to the church. And it may be worthy of remark, that its Directors from the first proceeded on the principle of *loaning* money without interest; a principle lately adopted by the American Society.—*Rec. & Tel.*

MOUNT-PLEASANT SCHOOL.

A school is about to be established at Amherst, Mass. after the general plan of the Round-Hill school, Northampton. A building 200 feet long, including the wings, and two stories high, is now in a state of forwardness, and will be completed the ensuing spring. It is situated on a beautiful eminence about a mile north of the college, and is sheltered in the rear by a grove of forest trees, several acres in extent, in which it is intended to establish the apparatus for gymnastic exercises, and other accommodations for the amusement and health of the students. The Rev. Jonas King, late missionary to Palestine, and now in Paris, has been invited to a connexion with the institution, and it is thought probable he will accept; perhaps at the same time retaining his relation to the college, as professor of oriental literature. The Rev. Mr. Defernex, of Geneva, who is now in this city, and is intimately acquainted, not only with his native language, the French, but also with the German and Spanish, and partially with some others, has been secured as an associate; and also two young gentlemen of promising talents, graduates at one of the New-England colleges, who have for several months past been engaged in studies preparatory to this connexion.

It is proposed to receive children at any age between six and twelve years, and continue their instructions till they are prepared to enter the counting-room, or a college; and, if desired, till they have completed the college course. As they will be associated with the instructors in nearly the relation of children to parents, so the discipline extended to them will be purely parental. It will also be *christian*; and this not merely in the broadest sense of the word, but in its more specific meaning. The pupils will be taught that they have moral as well as intellectual faculties; an example of piety will be set before them; the presence of the Holy Spirit will be invoked, and the renovation of the heart regarded as an unspeakable good.—*N.Y. Obs. & Chr.*

From Blackwood's Magazine.

THE GREEKS AND TURKS.

We disclaim all enthusiasm. Yet we do not hesitate to pronounce the cause of Greece the cause of human nature. We allow the greater part of the imputations on the Greek character; that it is rash, given to quarrel, suspicious, inconstant, and careless of blood. But the Greek has not had his trial. He has been for almost five hundred years a broken name. His place of birth has been only a larger prison; his education the bitterness of heart, the subterfuge, the sullen treachery, and the furious revenge of the slave. What estimate can we form of the strength and stature of freedom from this decrepit and barbarous servitude? Even the vices of the character may be an indication of the vigor of its capabilities. The perversion of the best things is the worst. The fiery element, that, in its rage, lays waste the land, is the great and exhaustless instrument of comfort and abundance. But the question may be decided at once. We know what the Greeks have been! If they are now barbarians, we must remember they were once the lights of the world.

But the Turk is a barbarian. All his vices are thoroughly and incurably barbarian. He is habitually tyrannical, passionate for plunder, and a lover of blood. His tastes are barbarian—extravagant splendor, gross indulgence, savage indolence of mind and body. He enjoys none of the resources of civilization; he has no national literature; he cultivates no language; he produces no picture, no statue, no music. Greeks are his linguists and the navigators of his ships; foreigners discipline his army, and carry on his diplomacy. He resists the civilization of Europe with utter scorn; and even when forced upon him by circumstances, he resists it till its nature is changed, and he is again the Turk of Mahomet the Second. He answers religious conviction by the dagger. He sits among the nations with no other instinct than that of the tiger, to seek out his prey, and having found it, to gorge and sleep.

Yet no nation on earth has had such advantages for the most consummate civilization. It has been seated in the central region of the temperate zone—the master of its central sea, on all its borders, from Syria to Italy on the one side, and to Mauritania on the other; in the richest, most magnificent and inspiring realm, that ever was under the dominion of man; the land filled with those splendid remembrances which have been the seed of knowledge and high-mindedness to the ends of the earth; its plains and mountains a succession of trophies to the civil or military glory of the most illustrious spirits of mankind. Of all this superb dominion, the Turk has been the lord for almost five centuries. Yet he is a barbarian still, with all the ferocity of the old dweller of the Imaus. Even his hospitality and bravery are but the virtues of barbarism; and wild, fierce and bloody he will remain, until the purpose of desolation, for which he was brought from his deserts, shall be done.

NEW CITY IN INDIA.

The British government have established a new town in one of the provinces ceded by the Burmese, by the name of *Amkerst*, in honor of the Governor-General of that name. In company with the British authorities who left Rangoon, to be present at the establishment of the new town, was the Rev. Dr. Judson, of the American mission. The following particulars are given of the transaction:—

"After seeing and examining the banks of the river Martaban, to the extent of fifty miles, we found no difficulty now in fixing upon this spot, as by far the most eligible for a commercial town. Accordingly, at 12 o'clock, the ceremony of hoisting the British flag, and fixing the scite of the town, in the name of his Majesty and the East India Company, took place. The Lady Blackwood fired a royal salute, and a party of Sipahees three vollies of musketry. The Rev. Dr. Judson pronounced his benediction on our little undertaking, in a feeling manner. His auditors will perhaps be tho't to have entered more into the feelings of the occasion than your readers will do, when I tell you they were of opinion, that he selected for his readings, with equal taste and judgment, the sixtieth chapter of the sublimest and most poetic of the inspired writers, (Isaiah.) Take the following short selections as examples, "The abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee." "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron. I will also make thy officers peace, and thy exactors righteousness." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders."

BRAINERD.

What Foster said of Howard, has been applied to Brainerd. The energy of his determination was so great, that if instead of being habitual, it had been shown only for a short time, on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equality of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind, forbidding it to be more, and the character of the individual forbidding it to be less. His conduct implied an inconceivable severity of conviction that he had one thing to do; and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of force, as to idle spectators, who live only to amuse themselves, looks like insanity.—*History of Missions.*

Instruction of Slaves.—Among the bills introduced in the Legislature of South-Carolina, a few days since, we notice the following:—"A bill to prohibit the public instruction of slaves and free persons of colour in reading and writing, and for other purposes." This bill was introduced, it is stated, by the Charleston delegation. We were forcibly struck with the different feeling and policy manifested by this resolution, from that which exists in the British West-Indies. There, great exertions are made to instruct the slaves, especially, to give them religious instruction.—*Conn. Obs.*

Lotteries.—A writer in NewYork proposes, that a meeting of the pastors and members of churches be convened as soon as practicable, to consider of the propriety of drawing up a memorial to the Governor of this state, directing his attention to the subject; to correspond by committees or delegates with the pastors and churches of this and other states, in order to secure their co-operation; and finally, if needful, to memorialise Congress, to remove from the whole Union this stain upon its morality, and to place our country on the same footing as Great Britain, by the total abolition of all public lotteries.

Durability of Charcoal.—The beams of the theatre at Herculaneum were converted into charcoal by the lava which overflowed that city during an eruption of Mount Vesuvius; and during the lapse of 1700 years, the charcoal has remained as entire as if it had been buried but yesterday.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

Rensselaer Oswego Academy.

THIS institution is now under the care of Mr. WILLIAM C. WHITE, a recent graduate of Williams' College, a young gentleman of fair character and respectable attainments. Board and Tuition as reasonable as at other similar institutions. ELIAS BREWSTER,

Pres't of Board of Trustees.

Mexico, Dec. 1, 1826. 49

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires more care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants; governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior valne. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 6tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising.

H. W. OSBORN, *Collector.*

Dated October 31st. 1826. 44

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBORN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.